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CIVILITY and GOOD-BREEDING are generally thought, and often uſed, as ſynonimous terms, but are by no means ſo.

GOOD-BREEDING neceſſarily implies CIVILITY; but CIVILITY does not reciprocally imply GOOD-BREEDING. The former has it's intrinſic weight and value, which the latter always adorns, and often doubles by it's workmanſhip.

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To ſacrifice one's own ſelf-love to other people's, is a ſhort, but I believe, a true definition of CIVILITY: to do it with eaſe, propriety and grace, is GOOD-BREEDING. The one is the reſult of good-nature; the other of good ſenſe, joined to experience, obſervation, and attention.

A PLOUGHMAN will be civil, if he is good-natured, but cannot be well-bred. A courtier will be well-bred, though perhaps without good-nature, if he have but good ſenſe.

FLATTERY is the diſgrace of GOOD-BREEDING, as brutality often is of truth and ſincerity. GOOD-BREEDING is the middle point between thoſe two odious extremes.

CEREMONY is the ſuperſtition of GOOD-BREEDING, as well as of religion; but yet, being an outwork to both, ſhould not be abſolutely demoliſhed. It is always, to a certain degree, to be complied with, though deſpiſed by thoſe who think, becauſe admired and reſpected by thoſe who do not.

THE moſt perfect degree of GOOD-BREEDING, as I have already hinted, is only to be acquired by great knowledge of the world, and keeping the beſt company. It is not the object of mere ſpeculation, and cannot be exactly defined, as it conſiſts in a fitneſs, a propriety of words, actions, and even looks, adapted to the infinite variety and combinations of perſons, places, and things. It is a mode, not a ſubſtance: for what is GOOD-BREEDING at St. James's, would paſs for foppery or banter in a remote village; and the homeſpun CIVILITY of that village, would be conſidered as brutality at court.

A CLOYSTERED pedant may form true notions of CIVILITY; but if amidſt the cobwebs of his cell he pretends to ſpin a ſpeculative ſyſtem of GOOD-BREEDING, he will not be leſs abſurd than his predeceſſor, who judiciouſly undertook to inſtruct Hannibal in the art of war. The moſt ridiculous and moſt awkward of men are, therefore, the ſpeculatively well-bred monks of all religions and all profeſſions.

GOOD-BREEDING, like charity, not only covers a multitude of faults, but, to a certain degree, ſupplies the want of ſome virtues. In the common intercourſe of life, it acts good-nature, and often does what good-nature will not always do; it keeps both wits and fools within thoſe bounds of decency, which the former are too apt to tranſgreſs, and which the latter never know.

COURTS are unqueſtionably the ſeats of GOOD-BREEDING; and muſt neceſſarily be ſo; otherwiſe they would be the ſeats of violence and deſolation. There all the paſſions are in their higheſt ſtate of fermentation. All purſue what but few can obtain, and many ſeek what but one can enjoy. GOOD-BREEDING alone reſtrains their exceſſes. There, if enemies did not embrace, they would ſtab. There, ſmiles are often put on to conceal tears. There, mutual ſervices are profeſſed, while mutual injuries are intended; and there, the guile of the ſerpent ſtimulates the gentleneſs of the dove: all this, it is true, at the expence of ſincerity; but, upon the whole, to the advantage of ſocial intercourſe in general.

I WOULD not be miſapprehended, and ſuppoſed to recommend GOOD-BREEDING, thus prophaned and proſtituted to the purpoſes of guilt and perfidy; but I think I may juſtly infer from it, to what a degree the accompliſhment of GOOD-BREEDING muſt adorn and inforce virtue and truth, when it can thus ſoften the outrages and deformity of vice and falſhood.

I AM ſorry to be obliged to confeſs that my native country is not perhaps the ſeat of the moſt perfect GOOD-BREEDING, though I really believe that it yields to none in hearty and ſincere CIVILITY, as far as CIVILITY is (and to a certain degree it is) an inferior moral duty of doing as one would be done by. If France exceeds us in that particular, the incomparable author of *L'Eſprit des Loix* accounts for it very impartially, and I believe very truly. *If my countrymen*, ſays he, *are the beſt bred people in the world, it is only becauſe they are the vaineſt.* It is certain that their GOOD-BREEDING and attentions, by flattering the vanity and ſelf-love of others, repay their own with intereſt. It is a general commerce, uſefully carried on by a barter of attentions, and often without one grain of ſolid merit, by way of medium, to make up the ballance.

IT were to be wiſhed that GOOD-BREEDING were in general thought a more eſſential part of the education of our youth, eſpecially of diſtinction, than at preſent it ſeems to be. It might even be ſubſtituted in the room of ſome academical ſtudies, that take up a great deal of time, to very little purpoſe; or at leaſt, it might uſefully ſhare ſome of thoſe many hours, that

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are ſo frequently employed upon a coach-box, or in ſtables. Surely thoſe who by their rank and fortune are called to adorn courts, ought at leaſt not to diſgrace them by their manners.

BUT I obſerve with concern that it is the faſhion for our youth of both ſexes to brand GOOD-BREEDING with the name of ceremony and formality. As ſuch, they ridicule and explode it, and adopt in it's ſtead, an offenſive careleſſneſs and inattention, to the diminution, I will venture to ſay, even of their own pleaſures, if they know what true pleaſures are.

LOVE and friendſhip neceſſarily produce, and juſtly authorize familiarity; but then GOOD-BREEDING muſt mark out it's bounds, and ſay, thus far ſhalt thou go, and no farther: for I have known many a paſſion and many a friendſhip, degraded, weakened, and at laſt (if I may uſe the expreſſion) wholly *flatterned* away, by an unguarded and illiberal familiarity. Nor is GOOD-BREEDING leſs the ornament and cement of common ſocial life: it connects, it endears, and at the ſame time that it indulges the juſt liberty, reſtrains that indecent licentiouſneſs of converſation, which alienates and provokes. Great talents make a man famous, great merit makes him reſpected, and great learning makes him eſteemed; but GOOD-BREEDING alone can make him be loved.

I RECOMMEND it in a more particular manner to my country-women, as the greateſt ornament to ſuch of them as have beauty, and the ſafeſt refuge for thoſe who have not. It facilitates the victories, decorates the triumphs, and ſecures the conqueſts of beauty; or in

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